A COMPARISON OF *Popery* and *Paganism.*

IT would be endless to run through all the particulars of both these Religions, and to compare them together. I shall chuse therefore to insist upon those things wherein they mainly agree, and wherein they are removed at the greatest distance from Christianity; and they are *Polytheism*, *Idolatry*, and *Cruelty*; which I shall treat of in order.

CHAP. I.

Their Polytheism.

WHenever Paganism is named, the most obvious thing in it, and that which comes first to our Thoughts, is the multitude of Gods which they worshipped. And that the Papists have herein equalled and out-done the old Pagans,

I ſhall firſt ſhew, is the publick and profeſſed Doctrine of the Church of *England*.

And, ſecondly, I ſhall demonſtrate the truth of it.

Firſt, That the Papiſts are groſs *Polytheiſts*, and worſhip a vaſt number of falſe Gods, is the publick and profeſſed Doctrine of the Church of *England*. And he that doubts of this, never read the *Homilies*; which I ſhall take this occaſion to recommend to every Bodies reading, as one of the beſt Books that I know in the World next the Bible, and in the mean time ſhall ſet down ſeveral paſſages at large, which plainly ſhew what is the Doctrine of the Church in this point. In the third part of the Sermon againſt *Peril of Idolatry*, you have theſe words:

Hom. Tom. 2. *p.* 46. *And for that Idolatry ſtandeth chiefly in the mind, it ſhall in this part firſt be proved, that our Image-maintainers have had, and have the ſame Opinions and Judgments of Saints, whoſe Images they have made and worſhipped, as the Gentiles Idolaters had of their Gods. And afterwards ſhall be declared, That our Image-maintainers and Worſhippers, have uſed, and uſe the ſame outward Rites of honouring and worſhipping their Images, as the Gentiles did uſe before their Idols, and that therefore they commit Idolatry, as well inwardly and outwardly, as did the wicked Gentiles Idolaters.*

And concerning the firſt part of the Idolatrous Opinions of our Image-maintainers. What I pray you be ſuch Saints with us, to whom we attribute the defence of certain Countries, ſpoiling God of his due Honour herein, but Dii tutelares *of the Gentiles Idolaters? Such as were* Belus *to the* Babylonians *and* Aſſyrian, Oſiris

Oſiris *and* Iſis *to the* Egyptians, Vulcane *to the* Lemnians, *and to ſuch other.*

What be ſuch Saints to whom the ſafeguard of certain Cities are appointed, but Dii Præſides *with the Gentile Idolaters? Such as were at* Delphos, Apollo; *at* Athens, Minerva; *at* Carthage, Juno; *at* Rome, Quirinus, &c. *What be ſuch Saints, to whom, contrary to the uſe of the Primitive Church, Temples and Churches be builded, and Altars erected, but* Dii Patroni, *of the Gentiles Idolaters? Such as were in the Capitol* Jupiter, *in* Paphus *Temple* Venus, *in* Epheſus *Temple* Diana, *and ſuch like. Alas, we ſeem in thus thinking and doing, to have learned our Religion, not out of God's Word, but out of the Pagan Poets, who ſay,* Exceſſere omnes adytis, ariſque relictis, Dii quibus imperium hoc ſteterat, &c. *That is to ſay, All the Gods, by whoſe defence this Empire ſtood, are gone out of the Temples, and have forſaken their Altars. And where one Saint hath Images in divers places, the ſame Saint hath divers Names thereof, moſt like to the Gentiles. When you hear of our Lady of* Walſingham, *our Lady of* Ipſwich, *our Lady of* Wilſdon, *and ſuch other: What is it but an imitation of the Gentiles Idolaters?* Diana Agrotera, Diana Coriphea, Diana Epheſia, &c. Venus Cypria, Venus Paphia, Venus Gnidia. *Whereby is evidently meant, that the Saint for the Image ſake, ſhould in thoſe places, yea, in the Images themſelves, have a dwelling, which is the ground of their Idolatry. For where no Images be, they have no ſuch means.* Terentius Varro *ſheweth, that there were three hundred* Jupiters *in his Time, there were no fewer* Veneres *and* Dianæ, *we had no fewer* Chriſtophers, *Ladies,*

Mary Magdalenes, *and other Saints.* Oenomaus *and* Hesiodus *shew, that in their time there were thirty thousand Gods. I think we had no fewer Saints, to whom we gave the honour due to God. And they have not only spoiled the true living God of his due Honour, in Temples, Cities, Countries, and Lands, by such Devices and Inventions as the Gentiles Idolaters have done before them: But the Sea and Waters have as well special Saints with them, as they had Gods with the Gentiles,* Neptune, Triton, Nereus, Castor *and* Pollux, Venus, *and such other. In whose places be come Saint* Christopher, *Saint* Clement, *and divers other, and specially our Lady, to whom Shipmen sing* Ave Maris stella. *Neither hath the Fire scaped the idolatrous inventions. For instead of* Vulcan *and* Vesta, *the Gentiles Gods of the Fire, our men have placed Saint* Agatha, *and make Letters on her day for to quench Fire with. Every Artificer and Profession hath his special Saint, as a peculiar God. As for example, Scholars have Saint* Nicholas *and Saint* Gregory; *Painters, Saint* Luke; *neither lack Souldiers their* Mars, *nor Lovers their* Venus, *amongst Christians.*

All Diseases have their special Saints, as Gods, the curers of them. The Pox, Saint Roche; *the Falling Evil, Saint* Cornelis; *the Toothache, Saint* Appolin, *&c. Neither do Beasts and Cattel lack their Gods with us, for Saint* Loy *is the Horse-leach, and Saint* Anthony *the Swine-herd,* &c. *Where is God's Providence and due Honour in the mean season? who saith,* The Heavens be mine, and the Earth is mine, *&c. But we have left him neither Heaven, nor Earth, nor Water, nor Country, nor City, Peace nor War, to rule and govern,*

neither

neither Men, nor Beaſts, nor their Diſeaſes, to Cure, that a Godly man might juſtly for zealous indignation cry out, O Heaven, O Earth, and Seas, what madneſs and wickedneſs againſt God are men fallen into? What diſhonour do the Creatures to their Creator and Maker? And if we remember God ſometime, yet becauſe we doubt of his Ability or Will to help, we joyn to him another Helper, as if he were a Noun Adjective, uſing theſe ſayings; Such as Learn, God and Saint Nicholas be my ſpeed; ſuch as Neeſe, God help and Saint John: To the Horſe, God and Saint Loy ſave thee. Thus are we become like Horſes and Mules, which have no underſtanding. For, is there not one God only, who by his Power and Wiſdom made all things, and by his Providence governeth the ſame? and by his goodneſs maintaineth and ſaveth them? Be not all Things of him, by him, and through him: Why doſt thou turn from the Creator to the Creatures? This is the manner of the Gentiles Idolaters; but thou art a Chriſtian, and therefore by Chriſt alone haſt acceſs to God the Father, and help of him only. Theſe things are not written to any reproach of the Saints themſelves, who were the true Servants of God, and did give all honour to him, taking none unto themſelves, and are bleſſed Souls with God: but againſt our fooliſhneſs and wickedneſs, making of the true ſervants of God, falſe Gods, by attributing to them the Power and Honour which is God's, and due to him only.

And after more to the ſame purpoſe, there are theſe words.

If anſwer be made, That they make Saints but Interceſſours to God, and means for ſuch things as they would obtain of God. that is, even after the Gentiles Idolatrous uſage, to make Pag. 48.

them of Saints *Gods, called* Dii Medioximi, *to be mean Interceſſours and Helpers to God,* &c.

There cannot be a fuller charge of *Polytheiſm* than this is, which is here drawn up againſt the Papiſts, for making Gods of the Saints, nay, for making as very Devils of them, as ever any of the Heathen Gods were. From which they cannot clear themſelves, with their *lewd diſtinction*, as the *Homily* calls it, of *Latria & Dulia*, for it *is evident that the Saints of God*

Ibid. p. 50. *cannot abide, that as much as any outward worſhipping be done or exhibited to them.*

A little after p. 50. *And to Attribute ſuch deſire of divine Honour to Saints, is to blot them with a moſt odious and deviliſh ignominy and villany, and indeed of* Saints, *to make them* Satans *and very Devils, whoſe property is to challenge to themſelves the honour which is due to God only.*

So far the Papiſts are even with the Gen-

Pag. 54 tiles Idolaters, and as deep in *Polytheiſm* as they: *But in many points alſo they have far exceeded them in all wickedneſs, fooliſhneſs, and*

Pag. 53. *madneſs*, Particularly *in this they paſs the folly and wickedneſs of the Gentiles, that they honour and worſhip the Relicks and Bones of our Saints, which prove that they be mortal men and dead, and therefore no Gods to be worſhipped, which the Gentiles would never confeſs of their Gods for very ſhame.* And after a great many ridiculous practices of theirs, in reference to theſe Relicks, are reckon'd up; the Homily concludes that they are

Pag. 54. *not only more wicked than the Gentiles Idolaters, but alſo no wiſer than Aſſes, Horſes, and Mules, which have no underſtanding.*

I have

I have been the more copious in theſe Citations, to ſhew that this is the ſtanding Doctrine of the Church of *England*, to which all Orders of the Clergy have all along ſubſcribed; and is not one Doctor's opinion, or the conceit of any private man. But becauſe the Judgment of our Heretical Church ſignifies nothing to Papiſts; who will likewiſe be ſure to treat us as ſuch when time ſerves, though now they have the treacherous impudence to pretend a mighty Zeal for us, when at the ſame time we are ſatisfied they are making their approaches to our Lives: I have another ſort of proof for them, made up out of their own Oracles and Infallibility, with the help of a little common ſenſe.

Socrates taxes *Libanius* for making *Porphyry* a God, only becauſe he once uſed theſe words; 'Let the *Tyrian* be merciful 'to me for preferring the Emperour *Julian*'s Works before his. What would he have ſaid, if he had known any thing of the Popiſh Devotions, where they invocate their Saints every day, and beg a thouſand times more at their hands than this comes to? And it is from that practice I mean to demonſtrate their groſs *Polytheiſm*.

Soc. l. 3. c. 23. ἡ δυσὶν λόγοις ἀνδρὶ Τυρίῳ ἐπιτιμῶν ἐπὶ τῷ τὰ Πορφυρίου Ἰουλιανοῦ προκρίναι. Ἵλεως γένοιτο ὁ Τύριος ἐμοὶ περιορίσαι ἑαυτῷ τὰ τῆς ἐκκλησίας βιβλία.

First; Their bare Invocation of the Saints makes them Gods; becauſe thereby they beſtow Divine Attributes upon them.

Secondly, The matter of their prayers beſtows ſeveral others.

First,

Firſt, The bare Invocation of their Saints, and praying to them, is making them Gods, and beſtowing Divine Attributes upon them. And I am willing, in the firſt place, to take their Invocation at the very loweſt: becauſe though in their publick prayers and Liturgies, they often pray to their Saints to demand and command, and make them partners with God, and give them a divided Empire with him; yet in their Apologies, not being able to juſtify ſuch abominable Sacriledge, they are content to lower their Saints, and to place them in the rank of ſuppliants, and then their Invocation is no more than *prier pour prier*. Well, be it ſo for the preſent, for this gives them the Attributes of Omnipreſence and Omniſcience, which belong to God alone.

C. Perrone Replique au Roy Jaques.

Firſt, Of *Omnipreſence*. It is notorious that the Papiſts, in all parts of the World, familiarly make their addreſſes to the Virgin *Mary*; whereby they ſuppoſe her preſent, both here, and in the *Indies*, and in all Countries between; that ſhe gives audience in this and the lower Hemiſphear at once, and in millions of diſtant places in both, beſides her preſence Chambers, ſuch as *Loretto*, *Hall*, *&c.* and innumerable Altars, where ſhe does eſpecially reſide; and is notwithſtanding in Heaven all the while. Now what can an Infinite Being do more? What other Ubiquity do we aſcribe to God? That the very Act of directing their prayers to Saints, implies this Ubiquity, is very plain; for they immediately apply themſelves to the Saints, that they may obtain their mediation to God,

God, So that their prayers are not intended to be conveyed by God to the Saints, but to come directly to them, and by them to be recommended to God. And for that reaſon, in the *Trent* Catechiſm they are called *Internuntii & Patroni, Interpretes & Deprecatores ad Deum.* For to make God their Meſſenger to the Saints, (as he muſt be, if theſe prayers do not come directly to them) and to have him convey *Ora pro nobis*'s, is no good Court faſhion, from whence we are told they take their pattern; and would very ill comply with that profound reverence towards God, and keeping of due diſtance, and avoiding abrupt approaches to him, which is the great pretence for flying to the mediation of Saints and Angels.

Rom. Catechiſm. p. 297. p. 394.

2. The bare Invocation of their Saints ſuppoſes their *Omniſcience.* For (to ſay nothing of the Council of *Trent*'s decreeing mental prayer to be uſed to them) it is not to be thought that the Saints will prefer Hypocritical prayers to God, and ſuch as are an abomination to him; and therefore it is neceſſary for them to know mens hearts. Now not only the Scripture attributes this as proper and peculiar to God; ſo *Solomon* ſays, *Thouonly knoweſt the Hearts of the Children of men:* And God appropriates it to himſelf, *The Heart is deceitful above all things, and deſperately wicked, who can know it? I the Lord ſearch the Heart I try the Reins.* But likewiſe the Heathens themſelves attributed it to their God, as that which was the ground of worſhipping them, and of atteſting them in all their Oaths and ſolemn Compacts. Not only to know what

Synod. Trident Seſſ. ult. Eos qui aſſerunt ſtultum eſſe in Cœlo regnantibus voce vel mente ſupplicare, impie ſentire.

2 Chron. 6. 30.

what is in man, but to know what is in all men, and at all times, is the perfection of infinite knowledge: which it is therefore impoſſible for Saints or Angels to have, becauſe it is a contradiction, for a Creature to have ſo much as one ſingle infinite perfection.

It would be a great preſumption in us, to go about to fix the Bounds and Limits of their enlarged underſtandings, and to tell juſt how wiſe an Angel of God is. They may for ought I know have an intuitive knowledge, without the trouble and hazzard of reaſoning, and ſee the remoteſt Concluſions by as clear a light, as we do firſt principles: They may, in many other reſpects, have their underſtandings elevated and enlightned, beyond what we can imagine. Yet it is no preſumption to ſay, that they have not any ſuch knowledg in any kind, as may equal them with God: But on the other hand, it is Blaſphemy to aſcribe that to them, than which we cannot aſcribe any thing greater to him. And this knowledge of underſtanding and ſearching men's Hearts, the Papiſts not only imply in their praying to Saints and Angels, and decree in their Councils, but they openly avow it likewiſe in their writings, and will prove it by Scripture it ſelf. Cardinal *Perrone* for one amongſt many others, proves that the Saints know mens Hearts, becauſe they are equal to the Angels: and the Angels aſſuredly know them, becauſe they rejoyce at the Converſion of a Sinner; which is the inward change of mans mind, and lies very deep, even at the bottom of the Heart. But far

leſs

less charity than the Angels burn withal, and a much smaller degree of knowledge than they really are endued with, will solve this *Phænomenon*. For cannot such silly Wretches as we, be glad of the conversion of a sinner, who was given for lost, though we never saw him in our lives; if we be assured of it by a very good Friend, who likewise was himself the happy Author of this Conversion, and invites us to congratulate the good success of his care and pains in it? And that this is the very case of the Angels Joy, I will venture to refer it to any man that will but once read over the first ten verses of the 15th Chapter of St. *Luke*. They likewise argue from *Elisha*'s Heart going with *Gehazi*, and from his discovering the King of *Syria*'s Counsels. But, 1. these were Actions and Words, which are nothing near so private as thoughts. And then, 2. there is no consequence from the extraordinary performances of Saints and Prophets enabled and inspired by God, to infer an ordinary and constant power and faculty of doing such things, at all times. Have the Saints and Angels *Præscience*, because Prophets have been sometimes enabled to foretel Things to come? Have they the power of raising the Dead, and of doing such Miracles, as are plainly the Finger of God, because God has been pleased at some times, to make men his Instruments in the performance of these mighty Works? One would be ashamed of such Reasonings, and yet they have still worse. For some of them take it ill, that in denying Invocation of Saints and Angels, we will not allow them so much knowledge as the

Tripple Cord, p. 345 dedicated to the Nobility of England.

the Devil has. Well, for ought I know, they may hereafter have a new set of Gods, and from worshipping those, which as the *Homily* says, they transform into Devils, by setting them up as the Rivals of God, they may fall to courting those which have made themselves so; who it seems have one qualification towards Invocation. For who knows where Apostacy from God will end?

Secondly, The Matter of their Prayers to Saints and Angels makes them Gods, by giving them still more Divine Attributes.

1. They attribute to Saints and Angels the disposal of Grace, pardon of Sins, deliverance from Hell, and eternal Life; which are as peculiarly the Gifts of God, as the Creation of the World was his Work: As you may see by these following prayers.

Missale Sar. in Festo omnium Sanctorum.

'*Angelorum concio Sacra, Et Arch-angelorum turma inclyta, Nostra diluant jam peccata, Præstando supera Cœli gaudia.*

Here they pray the Angels to blot out their Sins, and bestow upon them the Joys of Heaven.

In Nativitat. B. M.

'*O Virgo sola Mater casta nostra crimina*
'*Solvens, da Regna, qui beata regnant*
'*agmina.*

Here they pray the Virgin to pardon their Sins, and to give them the Kingdom of Heaven.

Litania Sancti Bonavent. *Tom. 6. p.* 492.

'*Ab inferni horribili cruciamine,*
'*Libera nos Domina.*

'From

'From the horrible Torment of Hell
'Good Lady deliver us.

'*Ut cunctis fidelibus defunctis requium*
'*æternam donare digneris, Te rogamus*
'*audi nos.*
'That it may pleaſe thee to give ever-
'laſting Reſt to all the faithful departed
'this Life, we beſeech thee to hear us.

And in the Verſicles, and Reſponſes, toward the end of that Litany, you have theſe words.

V. '*Ego dixi Domina miſerere mei,*
R. '*Sana animam quia peccavi tibi,* &c.
'I have ſaid, Lady, have mercy upon
'me.
'Heal my Soul, for I have ſinned a-
'gainſt thee.
'Shew thy mercy upon us,
'And be gracious unto thy Servants.

And preſently after, you have this devout Ejaculation.

'*Miſerere ſervorum tuorum ſuper quos invo-*
'*catum eſt nomen tuum.*
'Be merciful to thy Servants, who are
'called by thy Name.

And ſo let them be, and never hereafter pretend to be Chriſtians! for that ſhe is their great Goddeſs appears,

1. By that blaſphemous Honour which they have done her, in decking and magnifying her with the very ſame glorious praiſes and acknowledgments, wherewith

David was inspired to honour God; which our Blessed Saviour himself, when he was upon Earth, and all the Church of God have sung to him ever since. Such as these which follow, and the rest is alike, for it is all quintessence.

Psal. 10. 'In thee Lady do I put my 'trust.

18. 'The Heavens declare thy 'Glory.

30. 'Into thy hands I commend my 'Spirit, my whole Life, and 'my last day.

53. 'I will freely offer unto thee the 'Sacrifice of Praise, and give 'thanks unto thy Name, for 'it is good.

67. 'Let *Mary* arise, and let her 'enemies be scattered.

111. 'Blessed is the man that feareth 'our Lady, and blessed is the 'Heart that loveth her.

118. 'Lady, how have I loved thy *7th. Part.* 'Law! it is ever before mine 'Eyes.

148. 'Praise our Lady from Hea-'ven, glorifie her in the 'Heights. Praise her Sun and 'Moon, *&c.*

And then this Psalter concludes just as *David's* does.

Psalm 150. 'Let every thing that hath 'breath, prajse our Lady.

Who can indure to see Scripture thus transpros'd and abused, and a Creature clouched

cloathed with all the Majesty of Heaven, and adorned at this rate with the spoils of her maker? And besides *David*'s Psalms, there is hardly an Hymn in the whole Bible, that is not in the same manner applied to her.

'*The Chariots of* Pharaoh *and his Host, she hath cast into the Sea.* Canticum instar illius, *Ex.* 15. p. 479.

How came she to cast them into the Sea, ye blasphemous Wretches, a thousand years before she was born?

They have likewise a *Te Deum* for her, which concludes thus;

'*Praise becometh thee, Dominion becometh* '*thee; To thee be Power and Glory for ever* '*and ever.* Amen.

And an *Athanasian* Creed, which concludes thus, speaking of our Saviour;

'*He sent the Holy Ghost upon his Disciples,* '*and upon his Mother; whom he afterwards* '*took up into Heaven, and she sits at the right* '*Hand of her Son, not ceasing to prevail with* '*her Son for us.*

'*This is the Faith concerning the Virgin* '*Mary, which unless every man do believe* '*faithfully and firmly, he cannot be saved.* Exorare.

Now, whence had we this blasphemous Liturgy? Did not Pope *Sixtus* the Fifth himself take care to print it in the *Vatican*, amongst *Bonaventure*'s Works? And did he not make this *Bonaventure* a Doctor of the Church, and a Father, for these Works? And did not *Sixtus* the Fourth long before canonize him, and make him one of their Gods, for his Sanctity and Doctrine which was testified by Miracles: such as raising the dead, *&c.* at the instance and intreaty of *Frederick* the Emperour, the Kings of *See* Bonaventure's *Life before his Works.*

Ibid. *France*, *Sicily*, *Hungary*; the Dukes of *Venice*, *Savoy*, *Milan*, *&c.* Did not the same Pope *Sixtus* hire and encourage people with Indulgences, to worship this new God at his first setting up, that so he might be sure to have the more Divine Honour done unto him? And did not the Divine *Bonaventure* make this Book, when he was upon Earth, with the Virgin *Mary*'s help? And did not he make it for this end, That those that often praised her by this Book, she might mercifully look upon, with her amiable Countenance, and receive into her Love, and recreate and refresh their Souls at present, and in the Glory that shall be hereafter, set a Crown of precious Stones upon their Heads? And if all these Saints, and Popes, and Miracles, cannot make this to be good Catholick Doctrine, it is very hard.

See Bonavent. *Pref. to this Psal. and Liturg.* gratiâ & adjutorio illius conditum & compactum.

However, to wave this Liturgy, there is as much attributed to the Virgin *Mary*, in the publick Offices of their pretended Church: which no Papist can have any manner of colour of pretence to disown, because he himself joins in them. For instance, they attribute Omnipotency to her. *Bonaventure* indeed says roundly, *Domina nostra Omnipotens, post Deum nomen ejus.* And is not *cuncta potens* as good as *Omnipotens*? and this the *Missal* freely bestows upon her, and gives it as a reason why she should forgive sins, and bestow the Kingdom of Heaven.

Canticum instar illius, *Exod.* 15.

In Nativitate B.M. ‘ *Potens enim cuncta, ut Mundi Regina, &*
‘ *jura*
‘ *Cum nato omnia decernis in secla & ultra,*

Subnixa

'*Subnixa es in gloria Cherubim electa, Seraphinque clara agmina.*
'*Nam juxta Filium posita, sedes in dextera.*
'*Virtus, lampas, & Sophia.*
'For thou art Almighty, as Queen of the World, and with thy Son judgest all things for ever and ever; thou upheldest in Glory the Cherubim and Seraphim, *&c.*

Nay if she can do all things, they have reason, she is to be worshipped; *O Dea certe.*

But how comes she to be thus all-powerful, and Queen of the World? It is not by the Right of a Mother, which elsewhere she is desired to use in commanding her Son, for then the Lady *Ann*, our Ladies Mother, would come in for a share: Who, alas, must be content with her Daughters honour, for she her self is made but a poor Messenger as you may see by these words to her.

Corona B.V. *p.* 466 jure matris imperatuo dilectissimo Filio.

'*Tua proles est Regina, in Cœlesti patria.*
'*Ipsa cunctis jam prælata, per te sumens hæc precata,*
'*Nostra fiat Advocata, in Dei præsentia.*

In Festo Annæ Matris B.M.

'Thy Daughter is Queen in the Heavenly Country.
'Let her who takes place of all, receiving these prayers from thee, become our Advocate in the presence of God.

What handing of prayers is here! just as they help Bricks out of a Cart. From whence, by the way, we may observe that Cardinal *Perrone* stopt short, when he said, Invocation was only *prier pour prier*; it is *prier pour prier pour prier* at the least: For an ordinary Saint, no nor Angel neither, will not serve to present their prayers, but must go to the Virgin *Mary* and pray her over again.

For thus likewise they speak to the Angel *Gabriel*.

In Festo Sancti Gabrielis.

'*Nunc igitur preco accelera, piæ Matris*
'*precare viscera,*
'*Nato monstret pectus & ubera; Tu ab*
'*hoste nos tecum libera.*

'Now therefore Herald make haste,
'intreat the Bowels of the Gracious
'Mother;
'Let her shew her Son her Bosom and
'Breasts; deliver thy self and us from
'the Enemy.

It is well *poste haste* is written upon this last Packet of prayers, for otherwise that mischance might happen to them, which did to the Master of Requests Petitions, in Queen *Elizabeth*'s Time: who told the Queen, when she complained that his new Boots stunk; that it was not his new Boots, but the old stale Bills which he had kept too long in his Pocket.

To return from this Digression, The Virgin *Mary* takes her place as Queen of the World, and Empress of Heaven, by another

ther right, for they have blasphemously made her the Bride, or the Wife of God the Father. So *Bonaventure* in his *Te Deum.*

Hymnus instar illius qui ascribitur. Ambros. & August.

'*Te Matrem Dei laudamus, Te Mariam*
'*Virginem profitemur,*
'*Te æterni patris sponsam omnis terra ve-*
'*neratur.*

'All the Earth doth worship thee, the
'Wife of the Father Everlasting.

But because I said I would wave *Bonaventure*, though at the same time I proved his authority to be sacred, the very same is said, or sung, in their own Mass-Book.

In die assump. B. M.

'*Tu es pulchra Dei sponsa, Tu Regem Christ-*
'*um enixa,*
'*Domina es in Cœlo & Terra.*

'Thou art God's fair Bride, Thou
'broughtest forth the King Christ,
'And art Lady in Heaven and Earth.

And again you have an account how he came by her.

In Festo Sancti Gabrielis.

'*Imperatrix, cujus Imperio tota gaudet Cœ-*
'*lestis concio,*
'*Te creavit Deus mirabilem, te respexit an-*
'*cillam humilem,*
'*Te quæsivit sponsam amabilem, tibi num-*
'*quam fecit consimilem.*
'Thou Empress, under whose Govern-
'ment the whole Assembly of Heaven
'rejoyces to be. God created thee
'wonderful, he regarded thee his
'lowly

'lowly Hand-maid, he sought thee
'out his amiable Spouse, the like of
'thee he never made:

And this Title is so familiarly given to the Virgin *Mary*, that it seems to be annexed to her Imperial Stile, for I will be bound at very short warning, to produce an hundred places out of their publick and private Devotions, where she is called by that Name. We are extreamly beholden to the Papists, and ought to take this occasion to thank them, for answering an Objection of *Mahomet* against our Saviour's Divinity. For he being a crafty Impostor, found a necessity of lessening our Saviour, and making him barely a Prophet: by which means he himself would clearly have the advantage, in being the last Prophet. And therefore he not only tells a ridiculous Story, how Jesus the Son of *Mary*, being questioned for it by God, utterly denyed that ever he called himself the Son of God, and laid all the fault upon his Followers, because they had done it of their own Heads; but likewise he repeats and inculcates it all over his *Alcoran*, that there is but one God only, ard no more. And in one place, I remember he gives this reason for it: There is but one God and no more, and he has no Son, for he never had a Wife. But now there's an end of that Turkish Argument. And now likewise the Secret is out. For I confess it has often amazed me, to see the extravagant Blasphemies, which are used in their prayers to the Virgin *Mary*: as when they call her *the Fountain of Mercy*, (which

Sung in the Council of *Constance*. *Apud Chemnitium Exam. Con. Trid. p.*610. *Gen.* 1634. *& in sequentia Missal. in Visitat. B. M.*

is

is the brighteſt and lovelieſt apprehenſion of God, that can poſſeſs the minds of Creatures); when they call her *Empreſs of Heaven, who upheld the Cherubim and Seraphim from falling*, (there I thought them mad) *whom all the Angels worſhip*, (that methought was but reaſonable, ſuppoſing the former) *whom the Sun, Moon, and Stars, and the whole Creation, are called upon to praiſe and magnify*, (as if ſhe had been the Maker of them all) *and who threw* Pharaoh *and his Hoſt into the Red Sea*, (there, thought I, they make old Time go back a thouſand years for this piece of Flattery.) Whereas this unthought of Relation entitles her to every thing that is, was or can be in the Univerſal World. Methinks ſuch rank Blaſphemy as this ſhould poyſon the Air, into which it is breathed forth, and blaſt the whole Creation round about! I am ſure it will make the Ears of all Chriſtians to tingle, and raiſe their Blood againſt ſuch an horrid Religion.

And thus I have proved the Papiſts, out of their own blaſphemous mouths, to be Polytheiſts, in ſetting up Saints and Angels for Gods, and in giving Divine Honour to them. I have employed no other Argument, at preſent, to prove this, than only their prayers to them; whereas I might have uſed very many others, as he that will read the *Homily* againſt Peril of Idolatry, may eaſily ſee. Againſt certain truth, I know there cannot poſſibly be any material Objection: but I would anſwer all trifling ones, if I could foreſee them. It may be the Papiſts will ſay, They do not make the Angels and Saints Gods, becauſe they make

make them, in many respects, inferiour to God. But were the Heathen Gods no Gods, because *Jupiter* was King of them? Was *Vulcan* no God, because he was only armed with an Hammer, and not with the Soveraign Thunderbolt? What difference the Heathens made betwixt *Jupiter* and the other Gods, you may in part see, by this following passage, taken out of *Maximin*'s Edict upon a Pillar in *Tyrus*. 'The highest and greatest *Jupiter*, who presides over your famous City, and delivers the Gods of your Country, your Wives, and Children. and Houses, from all destructive Calamity, *&c.* These poor helpless Gods, were so far from being Omnipotent, that they needed the protection of *Jupiter*, as much as the meanest of their Votaries.

Eusebii Eccl. Hist. l. 8. c. 6.

Or it may be they will say, They reserve peculiar Worship and Services to God, which they do not communicate to Saints: For they tell us, 'They celebrate the Mass 'indeed, in memory and honour of the 'Saints; but the Priest never uses to say 'I offer Sacrifice to thee *Peter*, or *Paul*; 'namely this Sacrifice of the Mass. For that they offer all other Sacrifices, if it please God to give me Life and Health, I shall hereafter fully prove: and then they shall hear more of this deceitful Juggle too, and of the Tricks they have played with St. *Austin*'s words.

Rom. Catechis. p. 204.

We grant they do not offer the Sacrifice of the Mass to the Saints, but to the Trinity: So that they offer the Son of God to himself; and according to the usual *decorum*, which they constantly observe in that awkerd Religion, which is made to

spite

ſpite the Reaſon of Mankind; as our Saviour once heretofore ſat at the Table diſcourſing and lay ſowering in twelve ſeveral mens Stomachs at the ſame time, ſo now he is every day, in perſon, both the Sacrifice it ſelf upon Earth, and the God in Heaven to whom it is offered. None, but ſuch a Fool as I am, would ſtand arguing and diſputing with theſe men; whom all the Reaſon upon Earth can never diſtreſs, by reducing them to impoſſibilities or Abſurdities, when they own and profeſs theſe Abſurdites and Contradictions of their own accord: It would certainly be more wiſdom, to go and preach, as Venerable *Bede* once did, to a heap of ſtones. But to proceed nevertheleſs, are not we to take it for a great favour, that they do not offer the Great God of Heaven in Sacrifice to *Thomas* of *Becket*? The Gentiles Idolaters were ſo far from offering *Jupiter* in Sacrifice to any petty God, that I never yet read, that they offered him in Sacrifice to himſelf. There is no conſequence at all in this reaſoning; The Papiſts do not offer the Sacrifice of the Maſs to Saints and Angels, but only to the Trinity, therefore they do not make Saints and Angels Gods. For had not the Heathens proper Sacrifices for *Jupiter*, which were ſacred only to him? and yet this did not deſtroy the Divinity of the other Deities. It makes no more difference amongſt the Gods, nor affects their God-head any more, to have this or that particular Sacrifice, offered or not offered to them, than it did for *Eſculapius* to have a great Beard, and his Father *Apollo* to have none at all.

Euſebii Eccl. Hiſt. l. 8. c. 6. παῤῥησίᾳ ὑμῶν θεὸς

Laſtly,

Lastly, The Papists may possibly say, That there is great difference betwixt the Gods of the Pagans, and the Saints which they honour and worship: the former having been lewd men, and sometimes feign'd persons; the latter being such as we Hereticks pay some respect to, though not enough. I shall not now enter into the merits of that Cause, but refer them to a great Prelate of our Church, who has told them, That they Worship Saints in Heaven, and Saints in Hell, and Saints that are in neither place, nor ever were in being. Though, by the way, I cannot find any such great difference betwixt *Romulus* and *Ignatius Loyola*; the one having been, in his time, the Governour of a Den of Thieves, and the other the Captain General of the Modern *Banditi*. and it is all one to me, whether they worship the Nine Muses, or the Seven sleepers, for still the Polytheism remains the same; they have indeed chang'd their Gods, but not their Religion.

Vid. Festum 7 dormientium.

CHAP.

CHAP. II.

Their Idolatry.

ACcording to my former Method, I ſhall, 1. ſhew, that the Church of *England* has all along charged the Papiſts with Idolatry. And, 2. I ſhall make good that Charge upon them, out of their own Mouths.

1. The Church of *England* has all along charged the Papiſts with Idolatry. The *Homilies*, I am ſure, charge them with it above an hundred times over, out of which I ſhall make choice of ſome few Inſtances. Speaking of the Ages of Popery; *3d. part. Sermon per. Idol. p. 56.*

It is evident, that Images, Superſtition, and worſhipping of Images and Idolatry, have continued many hundred Years. And in the ſame Paragraph, we have a fuller deſcription of the State of all Chriſtendom before the Reformation. *So that Laity and Clergy, Learned and Unlearned, all Ages, Sects, and degrees of Men, Women, and Children, of whole Chriſtendom, (an horrible and moſt dreadful thing to think) have been at once drowned in abominable Idolatry, of all other Vices moſt deteſted of God, and moſt damnable to Man, and that by the ſpace of eight hundred years and more.*

And in another place, after a deſcription of their *Men Saints*, which look'd *like Princes of Perſia Land*; *and the Idols of their Women Saints*, which might have been taken

for *nice and well-trimmed Harlots*, you have
Ibid. p. 72. theſe words? *And becauſe the whole Pageant muſt be throughly plaid, it is not enough thus to deck Idols, but at the laſt come in the Prieſts themſelves, likewiſe decked with Gold and Pearl, that they may be meet Servants for ſuch Lords and Ladies, and fit worſhippers of ſuch Gods and Goddeſſes. And with a ſolemn pace they paſs forth before theſe Golden Puppets, and*
2d part. p. 37. Our mighty Gods of Silverſtock and Stone. *fall down to the Ground on their Marrow Bones before theſe honourable Idols*, &c. And elſewhere you have a large diſcourſe, ſhewing, *That their Rites and Ceremonies, in honouring and worſhipping of the Images, or Saints, be all one with the Rites which the Gentiles Idolaters uſed in honouring their Idols. In Pilgrimages to viſit Images*, which had more
Pag. 49. Holineſs and Vertue in them than others:
Pag. 51. In their *Candle-Religion, burning Incenſe, offering up Gold to Images, hanging up Crouches, Chains, and Ships, Legs, Arms, and whole Men and Women of Wax, before Images, as though by them, or Saints (as they ſay) they were delivered from Lameneſs, Sickneſs, Captivity, or Shipwrack.* In ſpreading abroad,
Pag. 52. after the Example of the Gentiles Idolaters, lying and feigned Miracles of Images. *Such an Image was ſent from Heaven, like the* Paladium *or* Diana *of the* Epheſians.
Pag. 53. *Such an Image was brought by Angels. Such an one came it ſelf far from the Eaſt to the Weſt, as Dame* Fortune *fled to* Rome. *Some Images, though they were hard and ſtony, yet for tender-heart and pity, wept. Some ſpake more monſtrouſly than ever did* Balaam's *Aſs, who had Life and Breath in him. Such a Cripple came and ſaluted this Saint of Oke, and by and by he was made whole, and loe, here hangeth his*

Crouch.

Crouch. Such an one in a Tempest vowed to Saint Christopher, *and scaped, and behold here is his Ship of Wax. Such an one, by St.* Leonard's *help, brake out of Prison, and see where his Fetters hang. And infinite thousands more Miracles, by like or more shameless Lies were reported.* And to conclude, The Papists serve themselves of those very *excuses which the Devil* heretofore *put into the Mouths of the Gentiles* to palliate their Idolatry. So that by making use of the same Pretences and Answers, it is plain, that they *be all one with the Gentiles Idolaters.* Ibid. p. 50.

These things hitherto are spoken in reference to the worshipping of Images; and then as to their worshipping the Host, the Rubrick, after the Communion, declares, that it is *Idolatry to be abhorred of all Faithful Christians.* Which has been always the Doctrine of our Church, notwithstanding the ignorant Cavils of some men, as appears by the *Homilies*, where this Doctrine was never discontinued. The Papists ignorance of the Sacrament is affirmed to have been the cause of the *ruine of Gods Religion*, the cause of *gross Idolatry*, and of *mummish Masing*. *Declaration after the Communion* *1st. par. serm. concerning the Sacrament.* p. 199.

Their worshipping and falling down before every cross piece of Timber, which is but an Image of our Saviours Cross, must needs be rank Idolatry; when in *St. Ambrose judgment to have worshipped the Cross it self, which was embrewed with our Saviour Christ's own precious Blood, had been an heathenish Error and Vanity of the Wicked.* 2d. part Peril of Idolatry, p. 25. *In his Treatise of the Death of* Theodosius *the Emperour.*

In a word, Idolatry is so interwoven with their Religion, that the *Homily* very justly

3d part. Peril of Idol. p. 69. juſtly brands them with the Name of the *Idolatrous Church.*

So much for the Doctrine of the Church of *England*, which I hope will not ſeem ſtrange or new to the meaneſt Reader, for I am ſure all the people of *England* ought to *Article Ch. of Engl. 35* have been inſtructed and perfect in it, any time this hundred Years and better.

2. And now I ſhall undertake to prove the Papiſts to be as blockiſh Idolaters as ever were in the World, by irrefragable and uncontroulable authorities, ſuch as they muſt either own, or renounce their Popery; and they are, their own Maſs-book, the Roman Catechiſm ſet out by the Decree of the Council of *Trent*, and the Roman Pontifical.

And, 1. I ſhall ſet down all the ſorts of Idolatry, which are enumerated by the Roman Catechiſm.

And then, 2. prove them to be guilty of thoſe very things, which they themſelves acknowledge to be both Idolatry, and old Heathen Idolatry.

In their Explication of the ſecond commandment, they have theſe words. 'It *Rom. Catechiſ. p. 299.* 'is manifeſt, that two ways eſpecially, as 'to this Precept, the Majeſty of God is 'very much injured. The firſt is, If Idols 'and Images are worſhipped as God; or 'if any Divinity or Vertue be believed to 'be in them, for the ſake of which they are 'to be worſhipped, or that any thing is to 'be deſired of them, or that any truſt is to 'be put in them, as was done heretofore by 'the Gentiles, who placed their hope in 'Idols, which the Scripture every where 'reproves.

'reproves. The other is, If any one en-
'deavour to represent the form of the Di-
'vinity in any kind of Work, as if it could
'be seen with bodily Eyes, or expressed
'by Colours or Figures.

To begin with the first instance of Idolatry, to worship Idols or Images as God; by which if they mean worshipping an Image, with a persuasion that it is God; truly that is a very low dispensation, which very few, if any, of the Heathens were under. And such an imputation as this, they always look'd upon as an horrid slander upon their Religion. If any Papist had charged the Heathens with it in *Julian's* time, he would have returned him this answer. 'O thou Block-head, How can we
'chuse but account them Stocks and Stones,
'which the hands of men have fashioned?
'Dost thou think that the accursed Devils
'lead all other men by the Nose, as they
'do thee, so as to esteem them to be Gods;
'which are their own Workmanship? Or
if they mean by those words, the worshipping of Images, with the same honour and devotion as God himself, even this the Heathens renounced. *Julian* gives this account of the respect which they paid to Images, whereby you may perceive a wide difference betwixt that, and the honour which they gave to their Gods. Says he, 'Who-
'soever is a Lover of his King, or Child,
'or Father, is delighted with their several
'Pictures, and pleased in looking upon
'them: by the same reason, he that is a lo-
'ver of God, is pleased and delighted in
'looking upon the Images of the Gods, at
'the same time worshipping and dreading
'the

ὅτι τῆς τῶν ἀνθρώπων ἀφροσύνης. *Julian. Fragment.* p. 539.

Julian. Ibid.

'the Gods, who see him, but are not seen. Now who but a Sot, has the same reverence and pangs of Love for these dead Pictures, as he has for the person of his Prince, or for his Relations themselves?

Let that be as it will, I am sure the modern Pagans will never be able to acquit themselves of ten times more stupid Idolatry, when they worship a contemptible Wafer, which is hardly fit to seal a Letter, with a full perswasion, that it is not only a perfect and compleat man, but likewise the great God of Heaven. An Heathen Idol look'd like some Body; and being placed, as St. *Austin* says, *in an honourable sublimity, having the very likeness of Limbs and Organs of Sense*, though it really were without life and Sense, yet it might *affect weak minds*, and seem to them to live and breathe: But never was there such a blunder before in the World, as to mistake a despicable patch of Bread, yea, though it have a Crucifix printed upon it to help the Imagination, for the Living God who made Heaven and Earth. No man can forbear scorning, and speaking contemptuously of this despicable and detestable Idol. For though a small piece of Bread has an honourable place in the Creation, and a much more honourable place in the Sacrament, where we remember our Saviour by it; yet, when it comes to be made a God, it is vilely degraded, and becomes an Object of nothing but scorn and derision, of hatred and detestation. As *St. Gregory*'s words are, speaking of the Reign of *Jovian*, when Paganism expired; 'The Creature, says he, is no longer

Concil. Trid. Sess. 13. *Rom. Cat.* p. 185. Totus Christus continetur in Sacramento, Christus autem est nomen dei & Hominis. *Epist.* 49. ad deo Gratias Pref Quæst. 3.

Greg. Naz. Inv. 2. p. 127. ἐκ ἔτι ἵ κα

'ger vilified with pretended honour, in be-
'ing worshipped instead of God. And so
the wisdom of *Solomon* counts the Gibbet a
more honourable piece of Wood, and
pronounces it a happy Tree, in respect of
that cursed one, which is debased and fra-
med into an Idol.

συβρίζεται ξύλον ἀδικίας ἢ τὸ ἐπὶ τούτῳ ὀνόματι τιμᾶσθαι ἀντὶ θεοῦ προσκυνούμενον. Chap. 14. 7.

2dly, That this sorry Wafer, this contemptible Idol, is likewise to be worshipped with the same adoration, which is due to the true God, is the express determination of the Council of *Trent*, with a Curse to all them that shall say the contrary. And accordingly they make those Addresses to the Host, which are enough to astonish a man, and fill him with the greatest horor and amazement. In the middle of the Prayer, *Deus Pater fons & origo totius bonitatis*, &c. is this Rubrick; 'Here 'let the Priest bow himself to the Host, 'saying, I adore thee, I glorifie thee, I 'praise thee with all the power of my 'Mind and Heart, and pray thee not to 'forsake thy servants, but forgive us our 'sins. If this were not directed to the Host, the Rubrick should have come in before these words, *Quam ego indignus hic in manib meis teneo.*

Council. Trid. Sess. 13.

Canon of the Mass in Miss. Sar. p. 162. b.

And Bishop *Coverdale*, who translated the Canon of the Mass, affirms, That the Priest here speaks in this manner to the Host, and asks why not? if it be his Maker: according to the usual saying of Papists, who have been at Mass, *I thank God, I have seen my Maker to day.* And for certain, that Noble Confessor understood the sense of the Papists, and their Worship, but too well, to his cost.

Fox. Mon. vol. 3. p. 5.

To

See more of this, in the excellent and learned Diſcourſe of D. Whitby The Abſurdity and Idolatry of Hoſt Worſhip.

To conclude this whole matter with that which would have ſtartled and amazed the old Pagans themſelves; after they have thus hailed their God, and bowed the Knee before him, and worſhipped him with all their Heart, and Soul, and Strength, they very fairly eat him up.

2. The next inſtance of Idolatry is this; If any Divinity or Vertue be believed to be in Idols or Images, for the ſake of which they are to be worſhipped. By Divinity, here muſt be meant, a divine Power and Efficacy to ſupernatural Effects; for otherwiſe it will be the very ſame with the former Inſtance. And that the Papiſts are likewiſe guilty of Idolatry in this particular, I ſhall make as clear as any Demonſtration in *Euclide*, with the help only of this one reaſonable *poſtulatum*, That there is all that Divinity and Virtue in a thing, which is put into it. Now let any one read the Conſecration of a new Croſs, or a Picture of the Crucifix, and he will be ſatisfied, that there is Divinity and Virtue enough put in them to juſtifie the worſhipping of them. 'We beſeech thee, O Lord, Ho-'ly Father, Almighty Everlaſting God, 'that it may pleaſe thee to bleſs this ſign 'of the Croſs, that it may be a ſaving Re-'medy to mankind. Let it be ſolidity of 'Faith, proficiency of good Works, Re-'demption of Souls. Let it be a comfort 'and protection, and ſafeguard againſt the 'cruel Darts of the Enemies, through Jeſus 'Chriſt our Lord, *&c.* And after the Biſhop has ſaid this, and another ſuch Prayer,

Pontificale Rom. p. 360.

Rogamus te Domine, *&c.*

and

and used several powerful Ceremonies, and endued the Wood with so many Divine Vertues, he may well do, as the Rubrick directs at the end of the Office. 'Then the Bishop kneeling before the 'Cross does devoutly adore it, and kiss 'it; the same do all others that have a 'mind. Tum pontifex, &c.

There is no man living can make an estimate of that infinite Divine Vertue, which is in the Paschal Taper, that very tall Idol, being thirty six foot long. For in the Consecration of the new Fire (very well worth the reading) which is to light this Paschal Taper; They pray, *that whosoever shall carry away Light from it, may be illuminated with the Light of Spiritual Grace.* Missal. Sar. p. 90. a. b. Now this light, well husbanded, may convey Grace to all the World. But I shall never be reconciled to that scurvy Rubrick, which directs to sprinkle this new Fire with Holy Water; with which, if it were never so little too lavishly blest, the World is in danger of being left graceless, and in the dark.

And yet for ought I know there is a little Idol in a String, which may have as much Divinity and Virtue in it as any of them, and that is a Pectoral Cross, over which they say this Prayer.

'Almighty God we humbly beseech 'thee, that it may please thee to bless this 'Cross with thy Fatherly Goodness, and 'impart Heavenly Vertue and Grace to it 'that whosoever shall wear it as a sign of 'the Passion and Cross of thy only begot-'ten Son, for the safeguard of his Body 'and Soul, may receive the fulness of thy 'Heavenly Pontific. Rom. p. 36. 4 & 38 4.

'Heavenly Grace in it, and the defence 'of thy Bleſſing. As for the other lit-'tle Wax-work Idol, called an *Agnus Dei*, he is ſo well known to be account-ed by them, the Saviour of the World, and the Prince of the Air, and every thing that is great, that I need ſay nothing of him.

If any unbeliever, after all, does ſecret-ly imagine that theſe Charms which we have repeated, do not work; and that theſe Croſſes and Trade are not really en-dued with all this Divine Virtue, which is here beſpoken for them: To cure him of his Infidelity, let him only read the form of delivering a Banner, after it is conſecra-ted; '*Accipe Vexillum Cœleſti Benedictione* '*Sanctificatum*: Take this Banner which 'is ſanctified with Heavenly Benediction. You ſee the Biſhop has bleſt it, and it is bleſſed.

pontif. Rom. *p.* 388.

3*dly*, I come now to the next inſtance of Idolatry, which is, *deſiring any thing of Idols or Images*: Where I would fain know, whether the Papiſts do not ask as much of the Croſs, as ever was begg'd of piece of Timber in all former Ages? In theſe fol-lowing words;

Miſſal. Exaltatio Sanctæ Crucis 14. *Sep.*

'*Medicina Chriſtiana ſalva ſanos, ægros* '*ſana*;

'*Quod non valet vis Humana, ſit in tuo* '*Nomine.*

'Thou Chriſtians all-heal, ſave thoſe 'that are in Health, and cure the 'Sick;

'What

'What humane Power cannot do, is 'done in thy Name.

Nay, they desire as much of an Aerial Idol, as they can of God himself.

' *Hoc reatum peccatorum Tollat, præstet ju-*
' *bilorum*
' *Odas, sede Beatorum Donet nobis perfrui.* Missal. in Festo nominis Jesu.

Here they beg neither more nor less, than that the Name of Jesus, (not the Person) may release them of their Sins, and give them the Joys of Heaven.

4*thly*, And as for the last instance, which is, *putting their Trust, and placing their Hope in Images or Idols*; If the Papists have no hope in these Idols, which I have named, it is a sign they have no Faith in them, and are as very Infidels as we. So much for the first branch of *Idolatry*.

Secondly, The other is, *If any one endeavour to represent the form of the Divinity in any kind of Workmanship, as if it could be seen with bodily Eyes, or expressed by Colours or Figures.* Catech. Rom. p. 299

This, as the Roman Catechism adds, was the Idolatry of the Heathens: who, as *St. Paul* excellently says, *changed the Glory of the incorruptible God, into the similitude of Birds and four-footed Beasts, and creeping things.* Rom. 1. 23 These men want nothing but to have all the Bibles in the world in one heap, which I am certain they would burn with as good a will, as our people did once a year their past-board Pope: For then they

they might go to work, and make a new Bible; and then *St. Paul* might say *excellently* what they had a mind to have him. In the mean time they have found out this useful expedient, to stifle and suppress any part of *Scripture*, which makes against them: and that they have shamefully done in this place. They afterwards allow the *Israelites* to be Idolaters, for *changing their Glory into the similitude of a Calf that eateth Hay*; and the Heathens in this place, for *changing the Glory of God into the similitude of Birds and Beasts, and creeping Things.* Now it is true, they do not trade in this sort of Imagery, and therefore they are willing that it should pass for Idolatry. But *St. Paul*'s first instance of Idolatry, in this very passage, which they have shamefully mangled, is *changing the Glory of the Incorruptible God, into the likeness of an Image of corruptible Man*: The absurdity whereof St. *Paul* expresses by an elegant Antithesis. But this falls heavy upon their own bald-pate Images, and their Monster Head with three Faces, and the other with an Imperial Crown on his head, giving his Benisons with his two fore-fingers and Thumb, and that which sits with a Crucifix resting on his Knees, and a Dove upon it; and to name no more, that same, which the honest *Iconoclast* found busie in creating the World, in a blue Coat, bare-foot and bare-legged, and marking out the Sun and Moon with a pair of compasses; and therefore they make no words at all of that part of the Text, which condemns these horrid Disguises of the Deity. What, dare they not quote an entire Text

Psal. 106. 20.

of

of Scripture to their own Priests, for this Catechism is written for their Instruction: No, nor in trusty Latine neither, which hides so many of their cheats from the eyes of the common people?

Nay, then I do not wonder at it any longer, that there was once a Vulgar Language, spoken above four hundred Years in a Catholick Country, which never was worthy to have the Second Commandment in it. The great Antiquary, Mr. *Lambert* in his Notes upon the Preface to King *Alured*'s Laws, has long since told the World, that he never met with that Commandment in any Copy that is written in the *Saxon* Language. By these practises we may see, that the *Papists* know themselves to be Idolaters, as well as we can tell them. But because they wipe their Mouths, and deny it, and endeavour to shuffle it off by nice Distinctions, I shall not think much to examine them.

First, They say, 'They do not break 'this Commandment in expressing the se- 'veral Persons of the Trinity by signs, 'which have appeared either under the 'Old or New Testament. Of which they give the ancient of days in *Daniel* as an Instance. *Rom. Cate-* p. 300.

Secondly, They say, 'That these are not 'Pictures of the Divinity; but only that 'some Properties or Actions, attributed to 'God, are declared by them.

In answer to the first of these Excuses.

First, Let them then fairly confess themselves Idolaters, for making those Pictures of God, of which they have neither sign, nor shadow of a sign in Scripture. For under which Testament did their Monster-head with three Faces appear? than which, never did any Egyptian or Indian God make a worse Figure. Or out of which Testament did they copy their other pictures of the Trinity, that with a Crucifix on his Knees, or that where they sit all three abreast; where our Saviour has holes in his Hands and Feet, that you may know him from the Holy Ghost, for otherwise they are as like as the two *Sosia's* in *Plautus*: Had they these out of *Daniel*? And one or other of these abominable Images of the Trinity, we had formerly in every Church, as the Compilers of the *Homilies* tell us; who, though they be not allowed as Doctors, may nevertheless serve for Testifiers.

3d. part *Peril Idol.* p. 40.

2dly, If a Scripture Sign be the only authentick Original of a Christian Image or Picture, then are theirs all Idols: for I never saw any of those, which they pretend to copy from *Daniel's* Dream, but varied extreamly from the Original. They add very much in some things, and in others they take away. They picture the Ancient of Days like an Old Man; there is no such word as *Man* in *Daniel*: Then they give him all the Lineaments of a Face, and a Beard, purely out of their own Invention: And then, as for the Drapery, the Painter himself is the fashioner, for there

Dan. 7. 9.

is

is nothing more of it mentioned in *Daniel*, than the Colour of the Garment. In a word, the Lines and proportion of the Body, the Face and Features, are altogether as the Painter pleases. If men had not been stark mad of Idolatry, they would never have catch'd thus at the shadow of a dream, and gone to work furnish'd with no better Instructions, than with the description of Eternity, of the colour of a Head of Hair, the colour of a Garment, and the posture of sitting.

The Jews might as well have taken hints from *Moses*'s Metaphorical Expressions of the Hand, and Arm, and Finger of God, and much more from his own speaking to them, to have pictured God in a humane Shape; from which they are so often and so strictly forewarned.

And then, as for all those awful expressions of Majesty, wherewith the Antient of Days is attended in *Daniel*, which are fit to make all the World fear and tremble before him, they are all left out in their Pictures. *His Throne was a fiery Flame, and his Wheels burning Fire. A fiery Stream issued and came forth from before him: Thousand thousands ministred to him, and ten thousand times ten thousand stood before him: The Judgment was set, and the Books were opened.* All this glorious representation of the Ancient of Days, is dwindled into a solitary decrepid Old Man, who is no more like *Daniel*'s Description, than a Mouse is to a mighty Monarch.

Deut 4. 12 15, 25.

Dan. 7, 9, 10.

3*dly*, These Sign-Painters shew the worst Judgment that can be, in chusing their

Pattern out of *Daniel*. For every Body knows, that Prophetick Dreams and Visions, and the Schemes of their Language, and their Descriptions, are more wide from the thing it self, and more unlike, than the harshest Metaphors that ever were in the World. Flourishing Kingdoms are represented in that Book, by Rams Horns, and Goats Horns: which would make very unintelligible Pictures of Kingdoms, and would certainly require a Label to tell what they are. And therefore for men to fetch the Picture of God out of such a Book, where besides, above two thirds of their Picture is a perfect blank, is to do just like Children, but not with their Innocency, who, rather than fail of a Baby to play withal, will make it of a Clout.

Rom. Catech p. 300. *Secondly*, Their other Excuse is, 'That 'these are not pictures of the Divinity; 'but only that some properties, or acti-'ons attributed to God, are declared by 'them.

To this I Answer;

1*st*. That not only their common people, but all Papists call these the Images of God the Father; of which we have an instance in the Margin of this Catechism, (which is as great an Authority as I cite it for) where it is called *Dei Patris Imago*. And if no body is so rude and ignorant, as to think the Divinity is expressed by those Images, (as the Catechism
Ibid. says) Why then is every Body so rude and ignorant, as to call them by that Name?

For

For an Image of God the Father, must be an Image of the Divinity, or an Image of nothing: For I hope he never assumed Humanity.

2*dly*, Further, it is undeniably plain, that the person of God the Father is declared by these Images, and not any properties or Actions. For would not he blazon a Picture of the Trinity very improperly, and like an Heretick, who should say, There is the Holy Ghost, and that is God the Son, and the other is Eternity, or infinite Wisdom? So that if a Picture of our Saviour stands for his person, and the Dove, *&c.* for the Holy Ghost, so does this Old Man for the person of God the Father.

3*dly*, To let the *Papists* have their own way, I affirm, That the very declaring of the properties and Actions of the Deity by Images, was the Idolatry of the Heathens. For when they made an Image of *Jupiter*, they did not pretend that it was the very Figure of his Divinity, but declared some of his properties and Actions. And to prove that these Images were instructive, as the Popish are pretended to be, I shall only give this instance. The same *Jupiter* was pictured in *Crete* with no Ears, and by the *Lacedæmonians* with four Ears, whereas the ordinary Pictures of him had but two. Now it is a Contradiction, and therefore held to be an impossibility, that one and the same person should have four Ears and yet but two Ears, and no Ears at all. When they

Plutarch *de Iside & Osiride*, p 381. *Et Lilius Gyraldus*, p 76

therefore made him with two Ears, they would have him look like a man, and had no further meaning; but when they made him with four Ears, and no Ears, then they declared properties. And the Moral, and Signification, of both theſe, ſeems to be much alike. For when the *Cretians* crop'd him, they declared, That being King of the World, it was not fit that any one ſhould have his Ear, but that they ſhould lie open to all alike. And they that gave him that large ſet of Ears, declared, That he heard all things, and from all parts and quarters of the World. So that when the *Papiſts* have done all, when they have excuſed, and apologized, and b'anched their Images of God, and made the beſt of them, ſtill they are no better than old Pagan Idols.

Id ſignificantes dominatorem omnium audire debere neminem, ſed æquè omnibus patulas offere aures. Eum undiq; & omnia audire innuentes.

CHAP.

CHAP. III.

Their Cruelty.

WHat the Prophet ſays of *Ephraim*, has often come into my mind, with relation to the Papiſts, *They are joyned to Idols: let them alone.* They are infallible and incurable; and if they will not hear *Moſes* and the Prophets, poor private men may do wiſely to ſave their Breath. So we would with all our hearts; but they will not let *us alone.* Nothing will ſatisfie them, unleſs they force their Idolatry upon us, (as the French King ſells his Salt) whether we have any occaſion for it, or any mind to it or no. Hoſea 4. 17.

Theſe Mighty *Nebuchadnezzars* ſet up Images, and all People, Nations, and Languages, muſt either fall down and worſhip them, or elſe be caſt into a fiery Furnace. This is the hard Chapter to which we are now come, which is the very Sting of Popery: in which I ſhall firſt ſhew, That the Church of *England* has been all along ſenſible of the Popiſh Cruelty. And ſecondly, ſhew, That the Papiſts herein have far exceeded the old Pagans.

First, As for the ſenſe of our Church. The *Homilies* give us a large account of the Cruelty and Tyranny of many of

2 *Part. Serm. for* Whitſun. *p.* 215, 216.

of the Popes of *Rome*, who had not the *Spirit of God, but of the Devil*; who not only were Cruel to the Living, but perſecuted dead Bodies: to whom they apply our Saviour's Prediction of *cruel and ravening Wolves in Sheeps cloathing*. Their Image worſhip was maintained, at the very firſt by the *Treaſon and Rebellion* of Pope *Gregory* the Third, *Which Example, other Biſhops of* Rome *have continually followed, and gone through withal moſt ſtoutly*. And afterwards we have an account of the Tragical Cruelties, which were committed by the Empreſs *Irene*, in maintenance of Image Worſhip. who was the great *Patrone and Valiant Captain of the Biſhops of* Rome, *whoſe wicked und unnatural cruelty paſſed* Medea *and* Progne, *whoſe deteſtable Paracides have miniſtred matter to Poets, to write their horrible Tragedies.*

Second. part. peril of Idolatry, p. 31.

Ibid. *p.* 34.

Ibid. *p.* 32.

Amongſt other things, *ſhe digged up the Body of her Father-in-Law* Conſtantine *the Fifth, and commanded it to be openly burned, and the Aſhes to be thrown into the Sea; becauſe when he was alive, he had deſtroyed Images, and taken away the ſumptuous Ornaments of Churches. Which example* of hers (*as the conſtant Report goeth*) *had like to have been put in practiſe with Princes corſes in our days, had the Authority of the Holy Father continued but a little longer.*

So well the firſt Reformers, in the beginning of Queen *Elizabeth's* time, underſtood the Spirit of Popery. And yet they knew nothing of thoſe Helliſh Plots, which almoſt filled up the ſucceeding part of that Queens Reign. They knew nothing of the *Paris* Wedding, the Gun-

powder

powder Plot, or the *Irish* Massacre; which will remain in Books, as Monuments of the inhumane and accursed Cruelty of Papists, when time has perished the *London* Monument. And they may as well go and try their Foreheads upon this Monument of stone, as endeavour to outface the the other.

These Cruelties never entred into the Hearts of Pagans, and therefore we have no foundation of a Comparison betwixt Popery and Paganism in this point; no more than we can compare Prince *Rupert*'s Iron Guns with *Julius Cæsar*'s. For this Murdering and Massacring hundreds of thousands upon the score of Religion, in cold blood, and under the Sacred Rites of Friendship, are things found out in these latter Ages: And the compendious destruction of a Nation at one blow, is as perfectly a new invention, as the Gunpowder it self, which was to have done that Catholick Job.

All that can be done therefore in this Matter, is;

1. To shew what Cruelty the Pagans exercised upon the account of Religion.

And, 2. To shew that the Papists have far exceeded them.

The Pagan Cruelty, upon the account of Religion, falls under these two Heads.

1. The

1. The Sanguinary Laws which were enacted, or put in execution againſt the Chriſtians.

2. The Out-rages which were committed upon them.

In both theſe the Papiſts have much out-done the Pagans, as might eaſily be made appear from their own General Councils, their own Hiſtorians, their Popes Speeches, particularly that of *Sixtus Quintus*, upon the Murder of *Henry* the Third of *France*; their Popes Bulls, particularly to the Iriſh in their late Holy War; their Holy Inquiſition, which has, I will not ſay Ten Perſecutions, but Ten Thouſand Perſecutions in the Belly of it.

Alas, the Roman Laws were but Cob-webs, to thoſe of Holy Church againſt Hereſy. You may ſee ſome of them in the Decrees of the *Lateran* Council, under *Innocent* the Third; Laws like our late Act for Burying in Woollen, which will execute themſelves, and extirpate peſtilent Northern Hereſie, by a modeſt computation, in a Year and halfs Time. For it is Deprivation to the Biſhop that is remiſs and negligent, who muſt make room for another, that can and will confound Heretical Pravity: It is Death in that private man, who will not be an Informer: it is the loſs of his Kingdom to that Prince, who will not extirpate as faſt as he can; which in that caſe is to be given to Catholick Free-booters, who, when they have extirpated the Hereticks, are to poſſeſs it without any contradiction, and to keep it in the purity of the Faith.

28 Vol. Conc. *Paris.* cap. 3. p. 161.

But

But becauſe I would willingly do all Right to the *Papiſts* in this matter, which cannot be done, but by a large and juſt Diſcourſe upon the Subject; I ſhall here break off, making that the Concluſion, which is the only end and intention of this Book, and that my hearty prayer to God, which ſhall always be my poor endeavour among men.

The Lord of Heaven and Earth defend us from their Tyranny and Pride, that they never enter into his Vineyard again, to the diſturbance of his ſeely poor Flock: but that they may be utterly confounded and put to flight in all parts of the World: and he of his great Mercy ſo work in all mens hearts, by the mighty power of the Holy Ghoſt, that the comfortable Goſpel of his Son Chriſt may be truly preached, truly received, and truly followed in all places, to the beating down of Sin, Death, the Pope, the Devil, and all the Kingdom of Antichriſt, that like ſcattered and diſperſed Sheep, being at length gathered into one Fold, we may in the end reſt all together in the Boſom of Abraham, Iſaac, *and* Jacob, *there to be partakers of eternal and everlaſting Life, through the Merits and Death of Jeſus Chriſt our Saviour.* AMEN. 2d. part Hom. for Whitſund. p. 216.

FINIS.

FINIS.